

THE
E P I T O M E
O F
D I V I N I T Y.

Poetically compos'd by way
of Dialogue, for the more ea-
sie, and pleasant learning and
retaining of it in memory.

O R,

A summary Abstract of Divine
Knowledge, as farre as is ne-
cessary to S A L V A T I O N.

Intended for the benefit of all, and e-
specially for the Education of Youth,
in the Knowledge and Feare of God.

By V A L T E R F R A N K E,
Minister of Gods Word.

John 5. 39.

Search the Scriptures, for in them ye have eternal life, and
they are they which testify of me.

L O N D O N,

Printed by J. G. for Francis Eaglesfield at
Marigold in St. Paul's Church-yard, 1677.

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To the Right VVorshipfull, and
Vertuous Lady, the Lady

ANNE BASSET; and to the
like Vertuous and Religious
Gentlewoman, Mrs. Jane, and
Mrs. Elizabeth Bassett.



Honoured Ladies, I am not ignorant that ingratitude is a sinne of an high nature, and none more base and monstrous; lest therefore I should seeme to you, guilty of that crime, which I have alwaies in my heart so much abhorred; I have now taken an opportunity to expresse my thankfulness, for the manifold favours and benefits, which (in the depth of my afflictions) I have received from you. And no other way have I really to expresse it, but by the dedication of this little Book to your Ladiships acceptance: which if you shall condescend to patronize, (as your former respects unto me, makes me confident you will) I shall rather increase, than any way lessen

The Epistle, &c.

my engagements to you. The structure of it being so small and low, may in the eyes of some seem contemptible, in respect of those large and faire buildings of like nature, that by others of farre richer endowments have been erected: yet as you have often seen the whole world described in a little Map, or the lively portraicture of a tall Man or Woman in a Shillings compasse, so is here (although I must confesse for the manner, but rudely contrived) yet for the matter, the whole body of Divinity contained in a small Epitome: which being so little and weake, as it hath the more need of succour, so it may with the more facility from your Ladships favour receive protection. I know you will take the paines often to peruse it (because I am well assured, that each of you doe spend some houres every day in Religious duties) and perusing it, I doubt not but you will apply it, to the edification and adorning of your owne Soules, to Gods glory, and your owne eternall comfort: which that you may doe, and daily increase in the knowledg and grace of our Lord Jesus Christ, shall be the prayer of

Your most obliged Servant
in the Lord,

Walter Franke.



To the Reader.

Courteous and well-disposed Reader (if so thou art) it was the saying of him who (by the Spirit of God himselfe) is said to be a man after Gods owne heart, even *David* that great King, and sweet singer of Israel; *I have rejoyced in the way of thy testimonies above all riches*, Psal. 119. 14. And againe, Psal. 19. 10. *They are more to be desired than gold, yea, than much fine gold, sweeter also than the Honey, or the Honey combe*, with many such expressions of like nature in the same Psalmes. And will you know the reason of this his transcendent esteeme of them? you may then thus collect it. As in the whole visible World, there is nothing of more excellency than Man, and in Man, nothing more excellent than the Soule, and in the Soule, nothing more excellent than the Understanding, and in the Understanding, nothing more excellent than Wisdome; so most certain it is, that no Wisdome that the Understanding is capable of, is so excellent as the Wisdome from above, or the Knowledge of Divine things, which commonly we call Christian Divinity; for whether we have respect to the Causes, the Effects, the Subjects, the Objects, the Adjuncts, or the ends thereof, it farre exceeds all the Arts, Sciences, Knowledge or Wisdome that the World affords. The result therefore of all is, that it behoves every man that aymes at eternall happinesse, not onely most highly to esteeme it, but also in some good measure to attaine unto it. And therefore gentle Reader, although many have written divers excellent and ample Volumes of the whole body of Divinity, yet (as a mite cast into the treasure) I hope thou wilt accept of this my weake endeavour, for thy Soules good, as an instrument conducing unto that end. It is indeed, but as a little Infant in comparison with the tallest Man; yet thou maist discerne, it has its full shape, as well as hath the greatest,
and

To the Reader.

and Scripture enough to prove it to be Legitimate, and therefore as I doe commend it to thy charitable censure (hoping thou wilt not despise it for the ^{smallest} of its growth) so I doe no lesse desire, that thou maist fully improve it to thy owne advantage : and to this end, I could wish thou wouldst make it thy *vade mecum*, or thy pocket companion ; that so in the end, by committing it to memory, it may (to thy comfort) become thy bo-some friend ; or as an hid treasurie in thy heart, that may helpe to maintaine thee in thy journey to the Heavenly *Jerusalem*, that so although it be but little, yet (if by a faithfull application thou make much of it) at last thou maist finde it, to grow great in thy Soule, to thy everlasting comfort : and therefore doe not onely cast an eye upon it, and so lay it by, but take the paines to reade it through. It is but an houres labour, or a little more, deliberately to view it over, which being done, if then thou lik'st it, *Quo animo legis observas, & quo observas servas* (as one saith well) with what affection thou reade'st it, observe it, and with the same affection thou observ'st it, remember it, and remember to practise it : and withall turne often to the Scriptures that (for the confirmation of those truths) do stand in relation to each part of it ; which being often revolved in thy minde, will much advantage thee in the knowledge of God, and of his revealed will. So God shall be glorified, thy Understanding enlightned, thy Faith strengthened, and so consequently thy Soule for ever comforted. And that so it may be, is, and shall be the prayer of him, who is thy Soules true friend,

Walter Franke.

1

The Epitome of DIVINITY

Poetically composed, &c.

1. *The condition of a True Christian.*

Quest.

What is a Christian? A. One that in Christs name
Baptiz'd ^a, led by his grace ^b, doth through the
Believe on him ^c, continue in his Word ^d, (same
And to's example make his life accord ^e.

Q. *Answer me then, are they not Christians all;
That are baptiz'd, and live within the pale
Of Christ his Church?* A. No, they alone indeed
Are Christians, who of the immortal seed,
Are born again ^f, as of the element,
That used is, in Baptismes sacrament,
For he that is Christs scholler, (what the name
Of Christian doth signifie) the same

a *Act.* 8.16. *Act.* 2. 38. *Act.* 11. 16.

b *Rom.* 8. 14, 15, 16. c *Mar.* 16, 16. *Joh.*

3.16. d *Act.* 2.42. e *Joh.* 13.15. *Phil.* 2.5.

i *Pet.* 2.21. f *Joh.* 3.5. i *Pet.* 1.23. g *Act.*

22.16. *Eph.* 5.26.

B

Must

Must be Gods childe ^b. *Q. Is't needfull then to be New born?* *A.* It is ⁱ.

A. The reason is, man is by sin deform'd ^k, The childe of wrath by nature ^l, and reform'd Must therefore be ^m, and made the childe of grace ⁿ, If he in heaven desires a biding place ^o.

Q. Mankinde in Adam was created good?

A. True ^p, and might be so still had Adam stood ^q.

2. Concerning the Fall of man.

Q. How then became it sinfull? *A.* Through the fall Of Adam ^r, by whom sin pass'd over all ^s.

Q. How? *A.* Adam as the head of whole mankind ^t, What so ere gifts of body, or of mind, He did in his creation from the grace Of God receive ^u, the same for his whole race He had, as for himself ^w, and therefore when He lost them by his fall, all other men Lost them in him; nor onely so, but he Being defil'd by this transgression, we That in his loynes were hid, did then begin, Though yet we had not being to have sin:

^h Gal. 3. 26, 27. ⁱ Joh. 3. 3. ^k Ephes. 2. 1, 2.
^l Ephes. 2. 3. ^m Ephes. 2. 5. ⁿ Ephes. 2. 8.
^o Matth. 5. 3. Gal. 6. 16. Matth. 25. 34.
^p Gen. 1. 26, 31. ^q Wisd. 2. 23. Eccles. 7. 31.
^r Gen. 3. 6. ^s Rom. 5. 12. ^t Gen. 3. 20. ^u Jam
 1. 17. ^w Eccles. 7. 31.

For being of the propagated mass
Begotten, all which then in *Adam* was,
And was in him by his first fault defil'd,
It follows, that ev'ry succeeding childe
Of his, must sinfull be^x, for who can bring
A cleane stream from a foul and pudled spring^y?

Q. Are all men sinners then? A. Yes, there is none
Excepted^z, but our Saviour CHRIST alone^a.

Q. Sinners deserve death, and is death to all
Us due, for having sin originall?

A. Onely for this we doe deserve to die,
Though we had else done none iniquity^b:
But we doe many waies offend besides^c,
Because that Mother-sin that still abides
In us^d, depraving both the minde, and will^e;
Breeds alwaies, and brings forth some actuall ill^f:
And whatsoe're we doe, or think, or say,
Is sing; and God therefore condemn us may^h.

Q. How know we this, what is the rule whereby,
We doe our actions, to be sinfull try?

A. The Morall Lawⁱ, divided into ten
Eternall precepts, Gods own Word, which when
Sinai was all on smoke, the ayre with thunder

x Rom. 5. 12, 14. y Job 14. 4. z Prov.
20. 9. i Joh. 1. 8. a 1 Pet. 2. 22. i Joh. 3. 5.
b Rom. 5. 12. & 6. 23. c Jam. 3. 6. d Ps. 51. 6.
e Rom. 7. 13, 14, 15. f Jam. 1. 5.
g Rom. 3. 9, 10. Job 25. 4. h Psal. 51. 4. &
143. 2. i Rom. 7. 7.

Rattled, and lightning shone, that men did wonder,
And mountain quak'd (the trumpet being sounded)
Was by JEHOVAH, in such sort propounded k.

3. *The ten Commandements.*

I am the Lord that made, and doe command,
The heav'n, the fire, the aire, the sea, the land,
With all things in them l, yea thy God I am;
Thy Saviour that from the land of Ham,
And house of bondage, did thee Isr'el bring m,
By a strong Arm, and Power astonishing n.

I.

HAve thou no other Gods but me alone,
Whose might, and mercy, to thee have been
(shewn o.

II.

Make to thy self no image, carve, nor paint,
In heaven above, of Angel, or of Saint,
In sea of fish, in earth of any creature,
For a religious use, the fancies feature:
Neither shalt thou serve it, nor it adore,
Though but with bodies bending, and no more p.

k *Exod.* cap. 20. l *Gen.* cap. 1. *Psal.* 89. 11
m See *Exod.* the 7, 8, 9, 10, 11, 12 chapters
& *Psal.* 106. 22. n *Psal.* 136. o *Mat.*
4. 10. p *Deut.* 4. 15, to the 20. *Ast.* 17. 29
Levit. 26. 1. *Psal.* 97. 7.

The Epitome of Divinity.

5

For I JEHOVAH am a jealous God q,
That doe severely visit with my rod,
The fathers sins, on their posterity,
Extending to the third, and fourth degree
Of their succeeding issue, that me hate,
And for a god, an idol consecrate r :
But mercy shew to them, and thousands more
Of them, that love me, and observe my lore s.

III.

My sacred name, or attributes forbear
To use irreverently, and doe not swear
Falsly, or rashly by me t, for excus'd
Ile hold him not, by whom my names abus'd u.

IV.

By pious works, and a religious rest,
Remember that thou keep my weekly feast,
The blessed Sabbath: Six daies shalt thou doe,
What work soever thou art call'd unto :
But on the seventh, which is the Sabbath day,
Of God thy Lord, no work nor labour may
Be by thy self done, or allow'd to be
Done, by thy slave, beast, guest, that is with thee w :

q *Exod.* 34. 14. *Nahum.* 1. 2. *Dent.* 32. 21.

r *Lam.* 5. 7. s *Psal.* 128. 3, 6. *Dent.* 28. 4.

t *Lev.* 19. 12. *Mat.* 5. 33, 34. u *Dent.* 28.

58. to the end. *Jen.* 23. 10. w *Exod.* 23. 12.

Ezek. 20. 12. *Isa.* 58. 12, 13. *Neh.* 13. 15. to

ver. 22.

For in six daies, the Lord the heavens did frame,
 The earth, the sea, with what is in the same;
 But on the seventh day, he was pleas'd to rest;
 And therefore hath it sanctifi'd and blest x.

V.

Honour thy parents, and observe with love
 And reverence due those that are thee above y
 In gifts z, place a, office b, or whose love, and care,
 Towards thee c, or whose age, make that they are
 Fathers, or mothers, to thee, that thou live
 Long, in the land, which to thee God shall give d.

VI.

Mans blood in cruelty thou shalt not spill e,
 Nor shalt in malice seek f or wish his ill g.

VII.

Doe not by carnall acts b, or lusts most vile,
 Thy own or others purity defile i.

x Gen. 2. 1, 2. y Eph. 6. 1, 2. Exod. 21. 17.
 Col. 3. 20. Matth. 19. 19. Matth. 15. 4.
 z 1 Tim. 5. 17. a Col. 3. 22. b Rom. 13. 1.
 Eccles. 8. 2. 1 Pet. 2. 13. Prov. 24. 21.
 c Gen. 45. 8. Job 31. 18. d 1 Tim. 5. 1, 2.
 Levit. 19. 32. e Gen. 9. 5, 6. f Mat. 5. 22.
 Eph. 4. 31. 1 Cor. 14. 21. 1 Pet. 2. 1. g 1 Pet.
 3. 9. h Eph. 5. 3. Heb. 13. 4. i 2 Sam. 13. 4.
 Lev. 18. 6, 23. Rom. 1. 24, 26, 27. Mat. 5. 28.

Thy

VIII.

Thy neighbours goods, by any unjust way,
Thou shalt not to thy proper use convey k.

IX.

By an abusive or a lying tongue,
Thy neighbour, or his fame, thou shalt not wrong l.

X.

Thy neighbours house, his wife, his servant, maid,
His beast, or other thing that may be said
His, must thou not lust after, neither must
Thou yeeld to, or be mov'd by any lust m.
This is Gods law, which who doth not fulfill
In every jot and tittle, he doth ill n.

love

Q. What is the summe hereof? A. This, thou shalt
The Lord thy God, who dwells above, above
All things; with all thy powers o, let neighbour be,
As thou art to thy self, so dear to thee p.

k Exod. 22. 1, 2, 3. Lev. 6. 2, 3. l Ps. 15. 3.
Prov. 6. 19. & 20. 19. m Luke 12. 15.
n Tim. 6. 6. to the 11. to see the hainousness
and punishment of this sin, read 1 Kin. ch. 21.
o Deut. 5. 32. & 28. 15. to the end. p Mat.
22. 37. p Mat. 22. 39, 40.

4. No man is able to keep the Law.

Q. Is any man of power all this to doe,
Which God in this his Law commands unto?

A. Not any man *q*, not the most sanctifi'd *r*,
As doth appear, being by this rule try'd *s*.

Q. Why then doth God command what cannot be
Perform'd by any man? A. Surely when he

Before the fall, did in mans minde engrave
The Law *t*, strength to perform the same he gave *u*;
Which sith by his own fault he lost *w*, God still
Justly requires obedience to his will *x*.

Besides though men not call'd, by no means can
In any point perform the Law *y*, that man
Who is new born, can it so farre observe,
That though his works from that perfection swerve,
Which God in's righteous justice doth expect *z*,
Are yet so good, that he doth them respect *a*
In mercy for Christs sake, who hath suppli'd,
What he doth want by having satisfi'd
On his behalf *b*.

Q. But sith in measure due
It cannot be perform'd, no not say you,
By the new-born themselves; speak what may be
The use thereof? A. Its offices are three:

q Eccles.7.22. *r* 2 Cor.3.5. *s* Gal.3.10
t Rom.2.15. *u* Eccles.7.31. *w* Gen.3.6
x Mic.6.9. *y* Heb.11.6. *z* 1 Ioh
3.9. Luke 1.6. Psal.119.3. *a* 2 Cor.8.12
b 1 Cor.1.30.

The one *spirituall*, 'cause it doth pertain
To those, who by Gods Spirit are born again;
Whom it doth teach, to worship God aright,
And walk precisely as in his pure sight.
A second *outward*, serving to repress
The fear of punishment for wickedness,
Ev'n of ungodly men, so farre that they
Dare not break out, into what sins they may d.
A third more *secret*, when it sore affecteth
The conscience for sin, which it detecteth,
Reproves, condemns, and threatens punishment
Eternall, to be therefore consequent e.

Q. *After the Law hath thus shew'd us our sin,
And miserable estate that we are in;
Doth it not also shew the remedy,
Whereby to cure our sinfull malady
And to prevent damnation?* A. No f, but this,
performed onely by the Gospel is g.

c Psalm 116. 1, to the end. d Rom. 2.
14, 15. Mat. 21. 26. e Rom. 7. 7, to the 24.
Gen. 4. 7 | 13, 14. Mat. 27. 4. f Rom. 7. 11.
2 Cor. 3. 5. g 1 Cor. 15. 1 to the 5. Eph. 1. 7.
1 Tim. 4. 9, 10. Tit. 2. 11.

.10
3. 6.
Ioh
.12

B

C

3: The

3. *The knowledge of the Law leads us to imbrace the Gospel.*

(Word b,

Q. What is the Gospel? *A.* It's Gods heavenly Promis'd to th' fathers, by Gods Son our Lord i, And his Apostles k, men inspired by His blessed Spirit, declared perfectly l, Bringing the joyfull news that by the Son Of God procured is redemption For all mankind m (so that they will amend n, And will believe o) life, blis without an end p.

Q. What is the Gospels subject? *A.* Christ q. *Q. Is he Ordain'd by God, the remedy to be,* For sinfull man? *A.* He is r; and there is none That hath salvation wrought but he alone s.

Q. To know Christ then is't necessary? *A.* Yes: For to know God, and Christ, is happiness t. (three

Q. What's God? *A.* One essence pure u, in persons Father, Son, holy Ghost w, who though they be

h *Luke* 2. 10, 11. i *Heb.* 1. 1. k *Mat.* 4. 13, 19. *Heb.* 1. 2. l *Act.* 2. 3, 4. 2 *Pet.* 1. 21. m 2 *Tim.* 3. 16. n *1 Tim.* 2. 6. o *1 Pet.* 1. 18, 19, 20. p *Mat.* 3. 2. q *1 Pet.* 1. 21. r *Tir.* 1. 2. s *Joh.* 10. 28. t *1 Cor.* 3. 11. u *Mat.* 13. 44, & 46. v *1 Tim.* 3. 16. w *1 Thess.* 5. 9. x *Acts* 4. 11, 12. y *Joh.* 17. 3. z *Deut.* 6. 4. *Exod.* 3. 14. w *1 John* 5. 17 *Mat.* 3. 16, 17.

Distinct

Distinct in properties, (as doe imply
Their sev'rall names x) agree in unity
Of nature y, being one z, great a, infinite b,
In wisdom c, power d, goodness e, blessed Sprite f.

Q. Sufficeth it for man God thus to know,
As he is in himself consid'ed? A. No g:
But it is chiefly needfull to salvation,
That we doe know God, as he hath relation
Towards us h, which is, when we understand
Aright in God, his perfect justice, and
His perfect mercy i. Q. Speak then, what are they?

A. Not qualities, for that's most false to say;
But God his justice, is his nature k, as
It hates all evill, nor lets any pass
Unpunisht l: mercy is the same, as it
Gives freely to us, every benefit
We doe enjoy m. Q. But when especially
Appear'd this mercy? A. When God graciously n
Gave us his Christ o, who is the summe, and chief
Of all Gods benefits, the souls relief p:

x Eph 4.6. y Joh. 1.14. Rom. 8.16. z 1 Joh. 5.7.
a Psal. 139.7. Isa. 66.1. b Psal. 90.2. c Rom. 11.33. d Phil. 3.21.
e Exod. 34.6. f 1 Tim 1.11. g Joh. 4.24. h 1 Cor. 8.2,3. i 1 Cor. 8.5,6. j Joh. 2.5.
k Psal. 85.10. l Deut. 32.4. m Exod. 20.5. n Psal. 36.5,7. Tit. 3.5.
o Exod. 20.5. p Eph. 2.4,5,6. q Joh. 3.16.
r 1 Joh. 3.7.

And whom it is most needfull that we know,
The reason why, I did but lately show.

6. *What must be known concerning Christ.*

Q What must be known concerning Christ? *A.* What Concern his person, and his office too *q.* (doe

Q Touching his person, what is he? *A.* Gods Son *r*
Who by a sacred, secret union
Hath joyn'd our nature to his deity,
In one admired, blest, subsistency *l* :
And so is God, and man, and yet but one
Person, one Christ, and but one God alone *t.*

Q. But was it needfull that who mankinde should
Redeem be God Almighty, neither could
Any nor all the creatures this effect?

A. Undoubtedly they could not in respect
Both of the evils great which damnifi'd
Us, and the great good things which none beside
God could restore unto us *u.* *Q.* Them great evils,
What are they tell? *A.* Sins heavy weight *w*, the devils
Base tyrannie *x*, death's conquest, and the sense
Of Gods just wrath conceiv'd 'gainst mans offence *z*;

q *Joh* 1. 1, to the 15. *Gal* 4 4. *Phil* 2. 6, 7.
i *Mat* 3. 17. *Luke* 1. 35. *Joh* 1. 14, 18.
f *Col* 2. 9. *2 Pet* 1. 4. *Ioh* 17. 21. *Heb* 2. 11.
t *1 Cor* 8 6. *1 Tim* 2. 5. *u* *1 Pet* 1. 18
19, 20. *w* *1 Cor* 15 56. *x* *2 Tim* 2. 26
z *Col* 3. 6. *Eph* 2. 3.

Which

Which for to take away ^a, subdue, confound,
And pacifie, no creature could be found,
But God must doe it ^b. *Q. Say what good things are
Restor'd unto us?* *A.* What sin once did marre,
And did in our first parents quite deface ^c,
Wisdome, true holinesse, and every grace ^d,
Whereby Gods image is in us reform'd ^e;
Now this could not be, but by God perform'd ^f.

*Q. God is omnipotent, and all things can,
Was't needfull then, that God should become man
To save mankinde?* *A.* Though in his power he
Could save by other means, it did agree
Best with his justice, us so to redeem ^g,
Because man having sinned, it doth seem
Most just, that man should make amends ^h, and by
That nature that offended satisfie
Almighty God ⁱ. *Q. But answer, whether might
Not God the Father, nor the blessed Sprite,
Act the Redeemers part, incarnate be,
As God the Son?* *A.* They might, but Gods decree
Ordain'd before that mankindes reparation,
Should be by him ^k, by whom was its creation ^l.

Q. Of Christ himself this to have said sufficeth:

^a *Ioh. 1. 29.* ¹ *Ioh. 2. 1, 2.* ^b *Heb. 2. 14.* ¹ *Ioh. 3. 8.* ^c *Rom. 5. 15.* to the end. ^d *1 Cor. 1. 30.* ^e *Ephes. 4. 23, 24.* ² *Cor. 15. 49.* ^f *2 Ephes. 4.* to the 11. ^g *Heb. 2. 10, 14.* ^h *Rom 8. 3, 4.* ⁱ *Gal. 3. 13.* ^k *Isa. 9. 6, 7.* ^l *Gal. 4. 4.* ¹ *Ioh. 1. 3.*

What is his office? A. That he exerciseth,
According to both natures, as he is Christ *m*,
Or our anointed King *n*, Prophet *o*, and Priest *p*.

7. *Christ's threefold Office.*

Q. *What is his Regall office?* A. That whereby
He ruleth all things, but especially,
His Church *q*, which he defends, endows with graces
Here *r*; and doth glorifie in heavenly places *s*.

Q. *What are the parts hereof?* A. The parts I name,
A calling by the Word *u*, and by the same
A judging, that is either generall,
When he doth all men generally call *w*; (ing),
And doth invite *x* to faith, by his Word's preach-
Or specially, when unto the outward teaching *t*,
He joynes his spirits working, and inflecteth
The minde, that it believeth, and affecteth
Gods Word *a*; And this doth not to all belong,
As doth the outward calling of the tongue *b*

m Rom. 9. 5. *i* Tim. 3. 16. Rom. 1. 2, 3.
n Rev. 19. 16. *o* Deut. 18. 15. *p* Psal.
110. 4. *q* Jer. 23. 5. Luke 1. 33. *r* Jer.
23. 6. *s* Eph. 4. 8. *t* Joh. 10. 28. *u* Hag.
2. 7. Heb. 4. 12. *w* Mat. 22. 9, 10. *i* Cor.
1. 9. *x* 2 Thess. 11. 12. *y* Rom. 10. 17.
i Thess. 2. 13. *z* 2 Tim. 1. 9. *a* 1 Joh. 5.
6, 10. Rom. 8. 11, to 16. *b* Mat. 22. 3, & 8
verses, & 11. to the 15.

But

But to Gods chosen onely, these alone
Are called effectually, not every one^c.
The other part of Christ his Office royall,
Is that whereby, he doth on his disloyall
Subjects, the wicked, punishments inflict
In this life ^d, and when after by his strict
Justice, he hath before his Judgment-seat,
Summon'd, arraign'd, condemn'd them in his great
And dreadfull indignation; he them sendeth
Thence into Hell, where torment never endeth^e.
But those who are his servants, his elect,
He doth against his enemies protect ^f,
Acquit them of their sins, in the last day ^g,
And them reward ev'n with an heavenly pay ^h.

*Q. How was a Prophets Office, by our Lord
Christ executed? A. When he by his Word ⁱ,
His Spirit ^k, Sacraments ^l, himself ^m, and his
Ordained Ministers ⁿ, made known what is
The Gospel, or his heavenly Fathers minde,
Concerning the redemption of mankinde ^o.*

Q. What is his Priestly Office? A. That whereby,

c Rom. 8. 30. Rom. 9. 11, 12, 13. d Psal.
2, 9. & 110. 1, 2. e Mat. 22. 11, 12, 13.
& 8. 12. & 25. 41. f Joh. 16. 33. Rom.
16. 20. g Rom. 8. 32. to the end. h Mat.
25. 34. i Col. 3. 16. k Luke 24. 45. Mat.
26. 26, 27, 28. & 28. 20. m Heb. 1. Mat.
28. 20. n Act. 5. 20, 21. Mat. 23. 20.
o Rom. 1. 1, 2, 3, 4.

He

He did Gods wrath, against us pacifie *p*;
 And put himself, a gracious Mediatur,
 'Twixt sinfull man, and God his just Creatour *q*.

Q. What are the parts hereof? A. Two: satisfaction,
 When he the Law fulfill'd in holy action *r*,
 And gave his life as a redeeming price
 For us *s*, and made himself a sacrifice
 For sin: upon the Cross *t*; and intercession *w*;
 Whereby now standing in the full possession
 Of glory *x*; he desires, his offering may
 Prevail with God, for his elect *y*, and they
 May have their suits, and prayers granted still *z*,
 When they are made according to his will *a*.

*Q. Of CHRIST his Person, and his Office both,
 Is said enough, and now it plainly doth
 Appear, how CHRIST is made our remedy:
 But remedies though made, if none apply
 Them to the patient, doe not heal, shew then,
 How CHRIST applied is to us, and when.*

p 1 Thess. 1. 10. Heb. 5. 8, 9, 10. *q* 1 Tim.
 2. 5. Heb. 7. 24, 25. 1 Joh. 2. 1, 2. *r* Mat.
 3. 15. & 5. 17. *s* Mat. 20. 28. 1 Tim. 2. 6.
t Heb. 9. 11. to the end. *u* Mat. 27. 24, 26.
w Rom. 8. 34. Hebr. 7. 25.
x Phil. 2. 9, 10. Heb. 7. 25. *y* Joh. 17. 9, 10
 the end. *z* Joh. 16. 23, 24, 26, 27. *a* 1 Joh.
 5. 14, 15.

8. *How Christ is made ours.*

A. He is appli'd, made ours, this way alone ;
By being joyned with us, and made one *b*.

Q. *How, speak wherein this union doth consist ?*

A. In this, that we remain and live in Christ,
And he in us, that each is held posselt
Of other, by a speciall interest *c* :
So that we are his branches *d*, and his wife *e*,
His parts *f*, and draw to us, growth *g*, gifts *h*, & life *i*,
From him our vine *k*, our husband *l*, and our head *m*,
By which we grow, prosper, and are quickned *n* :
And he doth take on him by imputation,
Our sins *o*, and bears our woes, by his compassion *p*.

Q. *What is it that we by this union have ?*

A. What thing soever needfull is to save *q*,
Whole Christ himself *r*, his merits, every good,
Which the blest virtue of his flesh and blood
May yeild *s*. *Q.* *What are the parts of it ?* *A.* I call

b Heb.3.15. Ioh.17.21,22,23. *c* 1 Cor.
1.9. Ioh.14.19,20. Gal.2.20. *d* Ioh.15.5.
e Hof.2.19,20. *f* 1 Cor.12.27. *g* Col.2.19.
h Eph.4.7,8. *i* Ioh.6.47,48. *k* Ioh.15.1.
l Cant.4.8,16. *m* 1 Cor.11.3. *n* Eph.2.5.
o 2 Cor.5.21. *p* 1 Pet.2.24. Heb.4.15.
q Rom.8.32. 2 Pet.1.3. *r* 2 Pet.1.4. Heb.
2.14. Eph.5.30. 1 Cor.6.17. *s* 1 Cor.1.30.
Rom.8.32.

The parts these, imputation, and reall,
Or an habituall infusion :

The first is when, what Christ in's passion
Suffred, and acted by his holiness ;
Imputed is to us, for righteousness :

The second when, grace in some measure, is
Bestowed here ^u, but plenteously in blis ^w.

*Q. What is this unions bond, the sacred tie,
That Christ and us conjoyneth mutually ?*

A. The Holy Ghost ^x ; for as the members be
All knit unto the head by nerves, so he,
By his internall operation, knits
Us unto Christ, with all his benefits ^y.

Q. Doth not he work this by some instruments ?

9. The means of our unity ^a to Christ.

A. Yes : these, our faith, Gods word ^b, and sacra-
(ments ^c.

Q. By faith how ? *A.* Faith he gives ^d, and so doth
Us able, of Christ Jesus to partake ^e : (make
For faith is to the soul, an hand extended,
Whereby Christ (though above) is apprehended,

^t 2 Cor. 5. 21. ^u Ephes. 4. 7. ⁱ Pet. 5. 10.
^w 1 Cor. 13. 9, 10, 12. ^x 1 Cor. 12. 3.
^y 1 Cor. 1. 30. & 12. 12, 13. ^a Ioh. 1. 12.
^b Phil. 3. 9. ^b Rom. 10. 17. ^a Rom 6. 3, 4, 5, 6.
ⁱ Cor. 10. 16, 17. ^d Phil. 1. 29. *Matth.*
16. 17. c Eph. 3. 17. Ioh. 1. 12.

And brought home to it *f*. Q. *How doe you define This faith?* A. It is a quality divine *g*, By which we know and doe assent unto Gods word *b* and promises in Christ, and doe Confide therein *i*, and know most certainly *k* That God in Christ doth love us graciously *l*.

Q. *Who is the author of this faith?* A. The Lord *m*,

Q. *The object what?* A. The Generall, his Word *n*; The Speciall, that part which concerns his Son Christ crucifi'd *o*, our faith's foundation *p*. The summe whereof we have set down in brief In the twelve Articles of our belief Which if you please I will repeat and shew The sense of them, but briefly. Q. *Be it so.*

10. *The Belief.*

A My faith's first object, & my faith's sole Author, Is God in essence, but in person Father *q*, Almighty in his power *r*, the earth's great founder

f 1 Pet. 1. 7, 8, 9. Rom. 1. 16, 17. & 5. 1, 2.
g Phil. 1. 29. Heb. 11. 1. Mat. 16. 17. *h* Job.
2. 22. *i* Rom. 4. 16, to 21. *k* Job 19. 25,
26, 27. *l* Job. 3. 16, 17. *m* Phil. 1. 6, & 29.
2 Cor. 3. 45. *n* Job. 5. 46, 47. Exod. 14. 31.
Job. 2. 22. *o* Job. 1. 15. Rom. 8. 9, 10, 11.
p 1 Pet. 2. 6. Act. 4. 11, 12. *q* Eph. 3. 14,
15, 16, 17. Mat. 16. 17. *r* 1 Chron. 29.
11, 12. Psal. 145. 6.

And heavens builder I, which about doth round her^e.
 Next Christ in office ^u, Jesus by his name ^w,
 Gods Son in person ^x, yet with God the same ^y;
 Props up my faith ^z, whom I believe to be
 My Lord God man, in one hypostasie ^a,
 Born of a Virgin ^b, whose pure womb his seat
 Was made, by th' vertue of the paraclete ^c,
 Condemn'd by Pilate ^d, on the Crosse did die
 A shamefull death ^e, dead in the grave did lie ^f;
 So also into Hell he did descend;
 The truth whereof ev'n thus me may defend:
 In Gethsamane he suffred by's agony ^g,
 So likewise upon the Crosse (when he did cry
 ELOI, ELOI, LAMASABACHTHANI ^h?)
 The hellish torments due to those that die
 In their sins, without regeneration,
 And so not capable of Gods compassion ⁱ.
 Then after, on the third day he did rise ^k,
 Triumphant Victor ore his enemies ^l,

f Gen. 1, to the 11. t 2 Chron. 2. 6. u Rev.
 19. 16. Dent. 8. 15. Psal. 110. 4. w Mat.
 1. 31. x Psal. 2. 7. Mat. 3. 17. Rom. 1. 2, 3.
 y Ioh. 1. 1, 2. z Act. 4. 11, 12. a Gal. 4.
 4, 5. b Isa. 7. 14. c Enke 1. 35. d Mat. 27.
 24, 26. e Luke 23. 46. f Mar. 15. 46.
 g Mar. 14. 37, to the 37. h Mar. 15. 34.
 i Mat. 26. 37, 38, 39. Mat. 27. 46. l Pet.
 2. 24. 2 Cor. 5. 21. k Luke 24. 6, 7. Iohn
 2. 19. l Psal. 2. 9. 1 Cor. 15, 55, 56, 57.

Ascend

Ascend to heaven ^m where inthronized ⁿ,
 He sits ^o till he shall judge the quick and dead ^p.
 The third main pillar of my faith is he,
 Who though proceeding (to make up the three
 Persons) both from the Father and the Son,
 Yet is not made, because with them he's one ^q;
 Who doth restore in us, our goodness lost
 By sin ^r, whence he is call'd the Holy Ghost ^s.
 An universall Church of Saints above ^t,
 And here united by the bond of love;
 I doe believe to be ^u, in that I live ^w, (give ^x :
 Whose sins through Christ his Son God doth for-
 And will me raise, though dead 'mongst other men ^y,
 And bring me to eternall life ^z AMEN.

[*As the Apostles Creed is the sum of the whole Gospel,
 or as an abstract of the New Testament : so these
 eight lines following are the summe of that Creed,
 and therefore needs no further proof.*]

^m Luke 24. 51. ^{Ioh.} 3. 13, 14. ⁿ Rev. 20. 11.
^o Mar. 16. 19. ^p 2 Cor. 5. 10. Rev. 20.
 12, 13. ^q Gal. 4. 6. 2 ^{Ioh.} 5. 7, 8. ^r 1 Cor.
 6. 11. ^s 2 ^{Iohn} 5. 7. ^t Heb. 12. 22, 23.
^u 1 Cor. 12. 12, to the end, 2 ^{Phil.} 1, to
 the 6. 2 ^{Col.} 19. ^w 1 ^{Iohn} 1. 3. ^x ^{Isa.} 53. 4,
 to the end. ^{Dan.} 9. 24. ^{Mat.} 1. 21. 1 Cor.
 18, 19, 21. ^y 1 Cor. 15. 12, to the end. ^{Iob}
 19. 25, 26, 27. ^z 1 ^{Pet.} 1. 3, 4, 5. ^{Heb.} 9. 15.
^{Phil.} 3. 21.

This is the Creed, whose summe, and sense is this :
 I doe confide, and put my hope of blisse,
 In one Christ crucifi'd, who given me by
 The Fathers mercy, doth spiritually
 Impart himself unto his Church, and me
 By God the Holy Ghost to make me be,
 Partaker of his deaths most pretious merit,
 And that I may eternall life inherit.

II. *How we are justified by faith in Christ.*

Q. Then you make Christ the scope & ground of faith.

*A. I doe ^a, and hence it is the Apostle saith
 Faith justifies ^b. Q. How ? A. Not as 'tis a grace ^c,
 But as it doth our Saviour Christ imbrace ^d,
 Who is our righteousness ^e. Q. What is it then
 To justifie us sinners ? A. It is when
 For Christ his sake (who both in life and death
 Fulfill'd the Law for us ^f) God pardoneth
 Freely our sins ^g, condemns us not to die ^b,
 Imputes unto us to eternity
 The righteousness of Christ ⁱ, wherewith array'd*

*a Rom. 3. 24, 25. b Rom. 5. 1. Gen. 15. 6.
 Rom. 4. 24. & 3. 28. c compare Rom. 4. 5.
 with Rom. 10. 10. d Gal. 2. 16. e Phil. 3. 9.
 John 1. 12. f Rom. 5. 17, 18, 19. g Rom. 3.
 24, 25. Eph. 1. 7. Acts 10. 43. h Rom. 5.
 9, 10. John 3. 16. i 1 Cor. 1. 30. 2 Cor. 5.
 19, 21.*

By faith *k* (as if we had our selves obey'd
The whole Law perfectly) we in Gods sight,
Holy and pure appear, as is the light *l*.

*Q. Sith faith so needfull is, I'de have you tell,
By what signes may we know that Christ doth dwell
In us by faith? A.* By these, regeneration *m*,
And by the Spirits secret revelation *n*:
For it doth with our spirits witness bear,
That we are Gods sons, so that servile fear
Remov'd as children we dare faithfully,
To God Almighty, *Abba*, Father, cry *o*.

12. Concerning Regeneration.

Q. What is Regeneration? A. A renewing
Of minde, will, the whole man, or an endowing
Of them with holy qualities *p*, for in
Whom Christ's Spirit, and faith are, there no sin
Can reign *q*. *Q. What are the parts thereof express?*

A. Sin-killing, and a life of righteousness *r*.

Q. What's that? A. 'Tis by degrees for to destroy,

k *Rev.* 16. 15. *1 Rom.* 5. 18, 19. This place
gives the reason of the whole answer.
m *2 Cor.* 5. 17. *1 Iohn* 3. 24. *Rom.* 6. 4. *Acts*
20. 21. *n* *1 Cor.* 6. 11 & *1 Cor.* 2. 10. *Iohn*
14. 16, 17. *1 Iohn* 5. 6. *o* *Rom.* 8. 14, 15, 16.
p *Tit.* 3. 5. *Ezek* 36. 25, 26, 27. *2 Cor.* 5. 17.
q *1 Iohn* 3. 9. & 5. 18. *r* *Rom.* 6. 1, to 5.
Col. 3. 9, 10.

(Through

(Through Christ his death) sin that doth most an-
The soul, that from thenceforth it is no more, (noy
So potent to deprave, as 'twas before *f*.

*Q. What are the means on our part, by which we
May sin subdue?* *A.* Especially these three:
The sight of sin *t* through self-examination *u*,
Next Godly-sorrow *w*, with sins detestation *x*.

*Q. What is that other part, the which you call
A life of righteousness?* *A.* It is when all
Our faculties throughour, being reform'd
By God the Holy Ghost, there are perform'd
Such actions by them, as which God requires *z*;
The Minde knows the true God *a*, the Will desires
Him *b*, the Affections doe the same pursue *c*,
And every part acteth its office due *d*.

*Q. Follows it then, what you doe seem to say
That in whom Christ abideth, onely they
Live holy?* *A.* Yes, ev'n as surely as they live,
Who have a soul, which to them life doth give *e*;
And therefore though faith justifies alone *f*;
The faith that works not, justifieth none *g*.

f Rom. 6. 6. & 12. 14. & 21. 23. *t* Psal. 51.
3, 4, 5. *u* Psal. 4. 4. Gal. 6. 4.
w Psal. 51. 17. 2 Cor. 7. 9, 10, 11. *x* Rom.
6. 21 & 12. 9. *y* Eph. 4. 23, 24. Rom. 6. 19.
z Gal. 5. 22, 23, 25. *a* Col. 1. 10. *b* 1 John 2.
3, 5. *b* Psal. 63. 1, 5, 8. *c* Col. 3. 2. *d* Rom.
6. 11. *e* 1 John 15. 5. 2 Cor. 5. 17. *f* Rom.
3. 28. *g* James 2. 14, 15, 16, 17, 26.

For

For as faith us (as the Apostle sayeth)
Doth justifie *b*: so works makes just our faith *f*.

Q. What works? *A.* Such works as both the causes
They come, the love of God *k*, & conscience (whence
Of Duty *l*, faith in Christ *m*, and so the end,
Gods glorifying, unto which they tend *n*,
Make pleasing unto God *o*, and doe agree
(In some sort) with Gods law *p*, although they be
Not absolutely perfect *q*. *Q. What 'mongst all
Those good works, doe you think most principall?*

13. *Concerning Prayer.*

A. Prayer for this is the most evident
Signe of our faith, that ~~we are~~ confident
On Gods love to us, sith we dare desire
Of him those good things which our wants require:
Yea, by the help of this, we get the strength,
Whereby to doe all other works at length *s*.

Q. But what is Prayer? *A.* An affection
Of heart devout *t*, whereby we call upon

h Rom. 5. 1. *i* Iam. 2. 18, 21, to 24. *k* Gal.
5. 6. *l* Ioh. 2. 5. & 5. 2, 3. *l* 2 Cor. 1. 12.
*A*ct. 24. 16. *m* 1 Pet. 1. 5, to 8. *n* 1 Cor.
10. 31. Rom. 11. 36. Rev. 4. 11. *o* Rom.
12. 12. *p* Thes. 4. 1. Eph. 5. 8, 9, 10. *p* Rom.
7. 22. *q* Luke 17. 10. *r* Mat. 22, to the 29.
s Iohn 16. 23. Mat. 7. 7, to the 12. *t* Psal.
62. 8.

E

God

God to avert ill from us *u*, and to grant
 Unto us such good things as we doe want *x*:
 Which we believe through Christ he will afford
 Us *x*, asking them according to his word *y*.

*Q. But dareth sinfu^l man by invocation
 Soli it God? A.* Yes through the mediation
 Of JESUS CHRIST *z*, our onely Advocate *a*,
 In whom our prayers please and impetrate *b*.

*Q. Why say you onely; Doe not Saints likewise,
 This work o^f interceding exercise?*

A. They doe not *c*, for they know not what we have
 Need of *d*; besides sith Christ alone doth save *e*,
 And saith that whatsoever (in his name)
 We ask the Father, he will give the same *f*;
 Why should we, nay, how dare we in the stead *g*
 Of Christ think Saints should intercede!

*Q. What are the things which we must pray unto
 God for with hope of being heard? A.* What doe
 Concern God's glory first *h*, next our souls good *k*,
 Then needfull things for life, as cloath's and food *l*,

u Psal. 50. 15. *w* Jam. 1. 5. *x* John 16. 23.
y Jam. 1. 6. *z* John 5. 14. Matth. 7. 21.
a John 14. 13, 14. *b* 1 Joh. 2. 12. *c* Tim. 2. 5.
d John 14. 12, 14. *e* Psal 115. 17. *f* 1 Cor.
 2. 11. *g* Acts 4. 12. *h* 1 Thes. 5. 9. *i* John
 16. 23. *j* John 14. 6. *k* Mat. 6. 9, 10. being
 the 3 first Petitions of the Lords Prayer.
l Psal. 51. 1, to the 13. *m* Prov. 30. 8.

And therefore that we should not pray amiss,
For things unlawfull, what our nature is
Apt to seek after *m*, Christ himself did teach
What good things are, and in what order each
Is to be pray'd for, in that Form which he
Prescrib'd to his Disciples, and which we
Call the Lords Prayer *n*. Q. Now this therefore say
And give its sense? A. Then Christ doth bid us pray

14. The Lords Prayer briefly expounded.

OUr Father, full of mercy *p* and of love *q*;
Which art : though every where *r*, in Heaven &
Chiefly in glory shining *s*, Hallowed be, (bove,
By pious works *t*, speeches *u*, & thoughts of thee *w*,
Thy name *x* : thy sacred Attributes *y* and Word *z* :
Thy Kingdome come *a* : as a most mighty LORD,
Shew forth thy power *b*, in confounding those,

m Iam. 1. ver. 6, 7. & 3. chap. ver. 3.
n Mat. 6. 9, to the 13. Luke 11. 2, 3, 4.
o Mat. 6. 9. Isa. 64. 8, 9. Luke 11. 13.
p Rom. 8. 15. *q* Psal. 123. 2, 3. Ephes. 2. 4.
r Exod. 20. 6. & 34. 6, 7. *s* John 3. 16.
t John 3. 1. & 4. 9. Rom. 5. 5, 8. *u* Psal.
139. 6, to the 13. *v* 1 Kings 8. 29, 43.
w Psal. 123. 1. Isa. 66. 1. *x* 1 Cor. 10. 31. Mat.
5. 16. *y* Psal. 19. 14. & 47. 6, 7. *z* Psal.
103. 1, 2. *a* Psal. 83. 18. *b* Psal. 89. 11,
to 14. *c* 2 Thes. 3. 1. Psal. 147. 19, 20.
d Isa. 9. 7. *e* 1 Cor. 4. 20. Rev. 4. 10, 11.

That doe maliciously thy Church oppose c :
 And Rule thou in it, by thy Spirits grace d,
 And make it to behold thy glorious face e :
Thy will : thy Law f. *be done* g ; observed by
 Us men in earth h and that so readily
As it is by thy blessed Spirits that reign
 With thee in heaven i, so free from sin and pain k
Give l ; for we challenge nothing as an hire m,
 Us, that doe for the common good desire n,
This day ; this time, (for we no longer live
 Than thou unto us of thy grace dost give e)
 Our, wrought for by us p, though not merited q,
 Daily ; sufficient for the present r, bread,
 Our souls food, Christ s, and every benefit
 Needfull, to maintain life, or strengthen it r.
And forgive us our trespasses u, be pleas'd
 For Christ his merit sake to be appeas'd,

c *Psal.* 63.1, & 18. d *Eph* 3.14 to the end.
Gal 6.16. e *Psal* 27.8, 9. *Num.* 6.24, 25.
 i *Cor.* 13.12. f *Psal* 119.1. g *Acts* 21.14.
 h *Psal.* 119, 32, 33, 34. i *Psal* 103 20, 21.
Heb. 1. 6, 7. k *Mat.* 22.30. *Luke* 20.36.
 l *Iam* 1.5. m *Gen.* 32.10. n i *Tim.* 2.1.
Iam. 5.16. o *Deut.* 8.7, to the 18. p *Gen.*
 3. 19. i *Thes.* 3. 10, 11, 12. q *Deut.* 9. 4,
 5, 6. r *Mat.* 6. 34. s *Iohn* 6. 48, to the 58.
 t *Gen.* 18. 4, to the 9. *Mat.* 4. 4. u *Mat.*
 18. 24. *Rom.* 3. 9, to the 24. *Psal.* 130.
 3, 4.

Towards

Towards us, and doe thou not us condemn w
 (Though we deserve death x) *As we forgive men*
That trespasse against us y, as we doe those
 Love and imbrace as friends, that are our foes z.
And lead us not, permit us not to fall a,
 Whose nature's frail b, whose strength is none at all c.
Into temptation d : or to be misled
 Into impiety or vanquished
 By Satan, *But deliver us from evil f:*
 Preserve us from the malice of the Devil g.
 And from the danger of the flesh h, and world i,
 Lest after into Hell we should be hurl'd,
For thine is (onely thine) the kingdome, none
 Doth reign in earth, but under thee alone,
 Chief King of kings l. *The power what it will*
 Effecting m, and the glory n, that doth fill

w Rom. 3. 24, 25, 26. John 5. 24. Rom. 8. 1.
 x Rom. 5. 12. y Mat. 6. 14, 15. z Mat. 5.
 44, 45. a Luke 22. 31, 32. b Rom. 7.
 33, 34. c 2 Chro. 20. 12. 2 Cor. 3. 5. Acts
 15. 10. d 1 Cor. 1. 13. Jam. 1. 13, 14.
 e 1 Chro. 21. 1, 2, 3, 4. 2 Chr. 20. 12. f 2 Cor.
 13. 7. John 17. 15. g 2 Cor. 12. 7, 8. Rom.
 16. 20. h Rom. 7. 5, 18. & 8. 5, 6, 7, 8. i 1 Joh.
 5. 4, 5. k Luke 12. 5. Mat. 23. 33. l 1 Chro.
 29. 11. Dent. 10. 17. Rev. 19. 16. m 2 Chro.
 20. 6. Isa. 50. 2, 3. 1 Chro. 29. 12. n Rev.
 4. 11. Luke 2. 14.

The world with its greatness ^o; and delight
 The Saints beyond expression, that its sight
 Fully enjoy ^p, for ever, both before,
 All time *and ever* ^q, after 'tis no more ^r:
Amen ^s. Let it be done, for we believe,
 The things that we have pray'd for, thou canst give ^t.

*Q. But is it needfull that we alwaies say,
 Our Saviours very word when we doe pray?*

A. No 'tis enough sometimes they doe accord
 In matter with this Prayer of the Lord ^u,
 But yet with understanding them to use,
 Better it were for us, than to abuse
 Our Saviours warrant for it, so to doe;
 By quite neglecting or contemning to
 Use those his very words, at any time;
 For so to doe, will surely prove a crime,
 Because our Saviour bids us when we pray,
 Our Father which art in heaven—* to say.

*Q. Now you have shew'd what things, shew how we
 Pray for them?* *A.* Surely it is very just, (must
 If we expect a gracious audience
 From God ^w, that we should pray in faith ^x, a sense

^o Num. 14. 21. ^{Exod.} 40. 34. ^{1 Kings} 8. 11.
^p Psal. 16. 11. ^q Psal. 48. 14. & 145. 21.
^r Psal. 90. 2. ^s Rev. 22. 20, 21. ^{Eph.} 3. 21.
^t Jam. 1. 5. ^{1 Cor.} 4. 7. ^u compare Mar.
 6. 9. with Luke 11. 2. * Luke 11. 2. ^w Psal.
 4. 1. & 5. 1, 2, 3. ^x Jam. 1. 5, 6, 7. Mar. 11. 24.

Of

Of our own wants *y*, lowly humility *z*,
Repentance *a*, constancy *b*, sincerity *c*,
Zeal *d*, understanding *e*, wrongs forgetting *f*, love *g*,
With a minde wholly fixt on things above *h*.

15. *Concerning Gods Word and Sacraments.*

*Q Besides our faith, Gods Word and Sacraments
You said were also used as instrument's **

*In vnying us to Christ? A. The means whereby
God faith begetteth, and so doth apply
Christ to our souls, are these indeed ⁱ. Q What doe
You mean hereby the Word of God? A. The two
Most sacred Testaments, whose principall
Parts we the Law and Gospel use to call *k*.*

Q To what end serves the preaching of the Law?

*A. By shewing us our misery ^l to draw
Us to desire the saving remedy ^m,
Such as may ease and cure that misery ⁿ.*

Q. How doth Gods Word by the Gossels preaching

*y Luke 15. 17, 18, 19. z Luke 18. 13, 14.
a Psal. 51, the whole Psalm. b 1 Thes.
1 17. Ephes. 6. 18. c Psal 17. 1. & 145.
18, 19. 1 Tim. 2. 8. d 1 Jam. 5. 16. e 1 Cor.
14. 15. f Mar. 11. 24, 25. g Mat. 5. 44.
1 Tim. 1. 2. * See page 10. i Acts 2. 41,
42, 46. k Gal. 4. 22, to the 28. l Rom. 3.
19, 20. & 7. 8. m Gal. 3. 24. n Gal. 4. 4, 5.
Rom. 10. 4. Gal. 3. 13, 14.*

Infuse

Infuse into us faith? *A.* By therein teaching *e*,
That for us who deserve death *p*, Christ hath dy'd *r*,
And thereby hath Gods anger pacified *f*:
And that in him who doth believe *r* may have
Whatso'ever things is needfull them to save *u*.

16. *Concerning the Sacraments
in generall.*

*Q. What is a Sacrament, whereby you say,
God doth unto our souls his Christ convey?*

A. A holy signe ordained by the Lord *w*,
Joyn'd to the gracious promise of his Word *x*
To signifie our Saviour Christ *y*, withall
His gifts *z*, and to assure us that we shall
Enjoy them *a*, if (as we thereby are bound)
We doe by faith *b*, and an obedi'nce sound
Continue his *c*. *Q. How many Sacraments
Are there?* *A.* I'th former of the Testaments

o Rom. 10. 14, 15, 17. *p* Ephes. 2. 3, 12.
r Gal. 3. 13. Rom. 5. 6, 8. *s* Ephes. 2. 13, to
the end. *2* Cor. 5. 18, 19. *t* Heb. 11. 6. *Acts*
16. 36. *u* Rom. 5. 9, 10. *1* Cor. 30. *w* Ex. 12.
chapter. *Mat.* 28. 19. & 26. 26, 27, 28.
x Rom. 15. 8. *Mar.* 16. 16 *y* *1* Cor. 11. 23,
to the 27. *z* *Acts* 2. 38, 39. *1* Cor. 10. 16.
a Rom. 4. 11. *b* Rom. 4. 24 *c* Rom. 6. 4. &
4. 12. *1* Sam. 15. 22.

Many *d*, but in the Gospel onely two :
Baptisme *e*, and that which commonly we doe
Call the Lords Supper *f* : one of our initiation
Into Christs body *g*, or our first admission
Into his Church *h* : the other of our growth
In Jesus Christ *i*, and education both *k*.

*Q. What are the chiefeſt things I de have you ſhow,
Touching each Sacrament we ought to know ?*

A. I will, theſe four which repreſent ;
The outward ſignes, what grace by them is meant,

d As not onely thoſe of Circumciſion and
the Paſchall Lamb, which were in ſtead of
Baptiſme and the Lords Supper ; but alſo
ſome before, and ſome after, ſome of the
Covenant of Works, as thoſe of the Tree
of Life, and the Tree of Knowledge of
Good and Evil, *Gen. 2. 9.* and others after
of the Covenant of Grace which were Sa-
craments extraordinary, as that of Manna
and the Water flowing out of the Rock,
1 Cor. 10. 3, 4. and of the pouring out the
Blood of the Sacrifices, *Hebr. 9. 17, 18.*
& of the Land of *Canaan*, the Tabernacle,
the Temple, the Arke of the Covenant,
and many more that did relate to Chriſt.
e Mat. 28. 19. *f Mat. 26. 26, 27, 28.*
g Gal. 3. 27. *h 1 Cor. 12. 13.* *i John 6.*
44, 45, 46. *k 1 Cor. 1. 16.*

What is the union of them both, and what
The manner, we doe both communicate.

Q. What are the signes? *A.* The elements we see
And rites ^l, which elements we say to be
Chang'd, not in nature or in qualitie,
But in their use, 'cause now they signifie
Celestiall things ^m, not through mans recitation
Of any words, but Christs own ordination ⁿ.

Q. What are the signified things? *A.* The main
Is Christ ^o, next him what blessings we obtain
In him ^p. *Q. What kinde of union doe you call
This of the signes, and things Celestiall?*

A. An union relative, which doth consist
In a respect betwixt the signes and Christ ^q,
Whereby with them presented to the sense
He's offer'd us to be by confidence

Apply'd ^r. *Q. On what dependeth this relation?*

A. Gods promise ^s, and his Spirits operation ^t.

*Q. How are the Sacraments thing signify'd
As signes received?* *A.* In whom faith doth abide,
They are partakers of the inward grace,
And Christ himself (although in heavenly place)
As truely (through the vertue of Gods Sprite)

l *Mat.* 3. 11. *Gen.* 17. 11. i *Pet.* 3. 20, 21.
m i *Cor.* 10. 1, 2, 3. n i *Cor.* 11. 23, 24, 25.
o i *Cor.* 11. 26. & i. 1. 10, 16, 17. p i *Cor.*
1. 39. q *Luke* 22. 19, 20. r *Rom.* 4. 11,
& 24. s *Mar.* 16. 16. t i *Cor.* 12. 13.

As of the signes objected to the sight ^u :
But faithlesse men, though they receive the signe,
Doe not the signifi'd things divine ^w.

17. *Concerning Baptisme.*

Q. What's Baptisme ? *A.* 'Tis of our admittance in
To Christ his Church ^x ; a Sacrament wherein
By Waters washing ^y, in the Trinities,
Fathers, Sons, Spirits, name ^z, God signifies,
Seals, and applies to us, our cleansing by
The blood of Christ ^a, from all iniquity ^b.

Q. What are the signes in Baptisme's Sacrament ?

A. Water is the externall element ^c :
Dipping in water first, or sprinkling, then
From under it a coming forth agen ;
Are the substantiall rites ^d. *Q. What's understood*
By these ? *A.* The sprinkling of our Saviours blood,
To wash us from our sinfull filthiness ^e,
And imputation of his righteousness ^f ;
A killing of the old man, through the force
Of Christ his death and buriall, of his course ^g,

^u Col. 2. 11, 12, 13. ⁱ Cor. 5. 7. ^w compare
Act. 8. 13. with 21. ⁱ Cor. 11. 21. ^x ⁱ Cor.
12. 13. ^y Mat. 3. 11. ^z Mat. 28. 19. ^a Rev.
1. 5. ^b ⁱ Ioh. 1. 7. ^c Mat. 3. 11. ^d This is
implied Rom. 6. 4. ^e Rev. 7. 14. Eph. 5. 26.
Ezech. 36. 25. Heb. 10. 22. ^f Eph. 5. 27.
Gal. 3. 27. ^g Rom. 6. 3, 4, 6. Col. 2. 12.

A quickning of our spirits through the strength
 Of Christ, his resurrection *b*, and at length
 A raising of our bodies *c*, last of all,
 A sacred obligation mutuall,
 Of God, and us baptized, whereby he
 Doth binde himself to be our God *k*, and we
 To serve him *l*, and to fight against his foes,
 Satan *m*, the flesh *n* and world, that him oppose *o*.

*Q. In Baptisme what doth water figure most
 Chiefly ?* *A.* Christs blessed blood and holy Ghost *p*.

*Q. Why doth the water and these things agree,
 In any manner of analogie ?*

A. Yes; for as water helps to generate *q*
 That it may fructifie doth irrigate
 The earth *r*, doth wash away the filthiness
 Of bodies *s*, and doth quench our thirstiness *t*.
 In manner like, through the most wholesome merit
 Of Christ his blood *u*, and working of his Spirit *w*,
 We are regenerated *x*, washed white
 From sin), (who else are filthy in his sight *z*)

h Rom. 6. 5. *i* 1 Cor. 15. 29. *k* Act. 2.
 38, 39. *l* Mat 3. 8, 11. Rom. 6. 13. & 7. 4.
m James 4. 7. *n* Gal. 5. 16, 17. *o* James
 4. 4. *p* 1 John 2. 15. *q* 1 John 5. 6. John 3. 5.
r Ephes. 5. 26. *s* Psal. 104. 14. *t* Psal. 104.
 10, 13. *u* 1 Sam. 25. 42. John 13. 5. *v* Exod.
 17. 3. *w* Heb. 9. 12, 13, 14. *x* 1 John 5. 6.
y John 7. 5. *z* Ephes. 5. 26. Psal. 51. 7.
 Psal. 51. 2, 3.

And

And by the sweetest showers of graces drenched ^a
 Bring forth much fruit ^b and have our souls thirst ^c
Q. How is this sacrament received? A All (quenched ^d.
 Who are baptiz'd in manner naturall
 Receive the signes ^e; but what they signifie ^f,
 As by the Holy Ghost spiritually
 Given ^g) they onely who have faith indeed ^b,
 Or if not faith it self, its heavenly seed ⁱ.

18. Concerning the Lords Supper.

Q. What's the Lord's Supper? A. 'Tis a Sacrament
 Of Confirmation ^k, that doth represent ^l,
 Commemorate ^m, obsignate and apply
 Unto the faithfull instrumentally ⁿ,
 (By given and received bread and wine,

^a Psal. 72. 6. ^b Hof. 9. 3. ^b Iohn 15. 2, 4, 5.
^c Psal. 63. 1. ^d Isa. 55. 1. ^d Iohn 4. 14. ^e Act.
 2. 41. & 8. 13. ^f Gal. 3. 27. ^f Ephes. 5. 26.
^g 1 Cor. 12. 13. ^g Tit. 3. 5. ^h Mar. 16. 16.
 As those that are of age. ⁱ As in Infants,
 for to them belongs the Kingdom of God,
 Mat. 19. 14. and they are within the Cove-
 nant of Grace, Act. 2. 39. & 3. 25. and
 some are sanctified in the womb, as *Jeremy*
 and *S. John Baptist*, and therefore have the
 seeds of faith. ^k 1 Cor. 10. 16, 17. ^l 1 Cor.
 11. 26. ^m Luke 22. 19. ⁿ 1 Cor. 10.
 16, 17.

(According unto ordinance diuine °)

Christs body that was slain, blood that was shed,
To save us from damnation merited p;

By vertue of which body and which blood,
(As of our souls onely sufficient food)

Nourisht we are q, and grow in faith and love r,
Till to be perfect men in Christ we prove s.

Q. What are the signs in the Lords Supper? *A.* Bread
And Wine, the elements administred t,

The rites are when the Minister hath pray'd,
And Christ his words of institution said.

And breaks the bread, and doth deliver both
The bread and wine to every one that doth

Come to the Supper, who must take both; eat
The bread & drink the wine u. *Q. What are the great*

Secrets imported by these signs? *A.* The thing
Whereof these are the signs exhibiting,

Is Jesus Christ his body and his blood w,

With ev'ry grace of his and saving good x, (bread

Q. What mean the Rites? *A.* The breaking of the
Doth shew how Christ was broken, tortured

o 1 Cor. 11. 23, 24, 25. p Mat. 26. 6, 27, 28.

Rom. 5. 8, 9. 1 Thes. 1. 10. q Iohn 6. 54,

55, 56. r Iude ver. 20, 21. Gal 5. 6. s Col. 1.

28, 29. Eph 4. 13. t 1 Cor. 10. 16. u This

whole answer is made good by Christs own

institution of this Sacrament, Mat. 26. 26,

27, 28. Mar. 14. 22, 23, 24. Luke 22. 19, 20.

w 1 Cor. 10. 16. x 1 Cor. 1. 30.

Upon

Upon the Crosse, and in his agony :
The giving of the signes, how graciously
The Father hath bestow'd on us his Son,
With all the merits of his passion :
Our taking, eating, drinking, shew how we
By faith lay hold on Jesus Christ, and he
Becometh ours so truly and indeed,
As doth the very meat whereon we feed ^a.

*Q But why was bread ordained as a signe
Of Christ his body, of his blood, why wine ?*

A. By reason of the likenesse 'twixt his blood
And wine, his body and that kinde of food ^b.
Bread is the stay of our life naturall ^c,
And so is Christ of our spirituall ^d;
Bread is our daily food ^e, and daily need
Our souls on Christ their heavenly bread to feed ^f;
As many grains one loaf of bread doe make,
And of that one loaf many may partake :
So we, though many, in one bread subsist,
And of that bread partake, ev'n Jesus Christ ^g.
And as from pressed grapes doe issue wine ^h,

^y compare *Mat.* 26. 26. with *Mat.* 27.
38, 46. and with *Iohn* 19. 34. ^z compare
Luke 22. 22, 23. with *1 Cor.* 10. 16. and
with *1 Cor.* 1. 30. ^a compare *Mat.* 26. 26,
27. with *1 Cor.* 12. 27. and with *1 Cor.* 10. 16.
^b *1 Cor.* 10. 16, 17. ^c *Mat.* 6. 11. ^d *Iohn* 6.
33, 35, 48, 51. ^e *Luke* 11. 3. ^f *Iohn* 6. 53,
10 58. ^g *1 Cor.* 10. 16, 17. ^h *Deut.* 32. 14.

Which

Which comforteth the heart *i*, so from the vine,
 Christ *k*, by the waight of Gods wrath sorely prest *l*,
 There issued his blood, the liquor blest *m*,
 That doth as wine, warm, comfort, animate,
 Strengthen, revive, delight, exhilarate *n*.

*Q. What is the manner that we doe receive
 The Supper of the Lord? A. What we perceive
 Thereof by sense, the same we orally *
 Receive o, but what they shew spiritually,
 (For Christ his presence is not corporall
 In the Lords Supper, but symbolicallyall p)
 That's onely by our hearts, not hands, imbrac'd,
 And is the object of our faith, not tast q.*

i *Indg.* 9. 13. *Psal.* 104. 15. *k* *Iohn* 15. 1, 5.
l *Mat.* 26. 38, 39. *Mat.* 27. 46. *m* *Iohn* 19.
 30, 34. *n* *Iohn* 6. 54, 56. *Cant.* 5. 1. *o* *1 Cor.*
 11. 26. *Mat.* 26. 26, 27. * *or, with the*
month. *p* *1 Cor.* 10. 16. *q* *Mat.* 26. 26, 27.
 For in those words of institution, our Sa-
 viour infolds both the Naturall and Spiri-
 tuall eating and drinking, wherein consists
 the true nature of a Sacrament: so that
 the bread and wine are the body and blood
 of Christ sacramentally, or by a sacramen-
 tall metonymie; and the bread and wine
 are received by the mouth of the body:
 and the body and blood of Christ by the
 mouth of the soul, viz: by a true and lively
 faith.

Q. Who

Q. Who then receives this Supper worthily?

A. They who repent ^r, have faith ⁱ and charity ^r.

Q. What is the end wherefore we celebrate This Sacrament? *A. 'Tis to commemorate Christ, and to shew his death by thinking on Intently, his bitter passion ^u;*
That so by those good things we therein see ^w
Our souls for ever comforted may be ^x.

Q. Now you have shew'd the means, whereby Christ is Offer'd and apprehended with all his Merits and benefits, it doth remain,
You shew to whom those graces doe pertain.

19. A discourse concerning the Church.

A. They doe belong unto the Church ^y, and none Have interest in them, but she alone ^z.

Q. What is the Church? *A. An holy company Of men elected ^a, called powerfully ^b, From out the world ^c, by preaching of the Word ^d,*

r 1 Cor. 11. 31. *s* 2 Cor. 13. 5. *t* Act. 2. 42.
& 4. 32, 34. *i* Cor. 11. 28, 29. *u* 1 Cor.
11. 26. *w* 1 Cor. 10. 16. *x* Cant. 5. 1. 2 Cor.
1. 3, 4, 5. *y* Acts 2. 39, 41. *z* Rom. 10.
14, 16. Eph. 2. 13. *j*ohn 8. 24. *a* Col. 3. 12.
Eph. 1. 4, 5. Rom. 8. 29. *b* 1 Cor. 1. 2. Rom.
1. 7. 1 Tim. 1. 9. Rom. 8. 30. *c* Iohn 17. 6;
9, 16. *d* Rom. 10. 17. Ephes. 1. 12, 13.

To be the sole peculiar of the Lord ^e;
 Built upon Christ, ^f as on a sure foundation ^g,
 That God in it may have his habitation ^h,
 And there be serv'd in faith ⁱ, by prayer express ^k,
 And holiness both inward ^l and profest ^m. (we

Q. How manifest is this Church? A. One ⁿ: though
 That are the members, very many be ^o;
 For as there is one God ^p, faith ^q, hope of blisse ^r,
 Head of the Church ^s; so consequently, is
 The Church one ^t, that's the body mysticall ^u,
 Of that head, Jesus Christ the Lord of all ^w.

*Q. If that the Church be one, in what sense doe
 We say, she may be seen, and may not too?*

e 1 Pet. 2. 9, 10. Tit. 2. 14. f Mat. 21. 42.
 i Cor. 3. 9. g 1 Cor. 3. 10, 11. h John 17. 23.
 Eph. 2. 21, 22. i Heb. 11. 6. k James 1. 6.
 l Ephes. 1. 4. Col. 1. 22. Ephes. 4. 23, 24.
 m Ephes. 4. 1, 2, 3. 2 Cor. 7. 1. n 1 Cor.
 12. 13. where Christ in regard of the spi-
 rituall union and conjunction is taken for
 the Church. o 1 Cor. 12. 15. & 10. 17.
 p Eph. 4. 6. q ver. 5. r ver. 4. s Eph.
 1. 22. & 4. 13, 5. Col. 1. 18. t Eph. 4. 4. &
 2. 14, 16. u 1 Cor. 10. 17. w Ephes. 4. 5.
 Act. 10. 36. Ephes. 1. 22.

20. Concerning the Church visible and invisible.

(house *z*,

A. The whole Church Catholick *x*, Christs body *y*,
The Temple of the Lord *d*, his City *b*, Spouse *e*,
Cannot be seen, because it doth contain
The number of all them that doe pertain
To Christ, as well the blessed saints on high,
Who cannot be beheld with mortall eye *d*;
As faithfull living *e*: though particular
Churches or Congregations, which are
But some part of that Church, apparent be,
Because we doe the outward fashion see,
Of their religion *f*. *Q.* The whole Church, why
Doe you call Catholick? *A.* To signifie
She is not ty'de to certain times, or men,
Nor places, (as before Christs coming, when
God was in *Jury* onely worshipped *g*)
But is throughout the whole world scattered *b*:
And is still to indure *i*, and hath among
All kindes of men, some that to her belong *k*.

x Isa. 2. 2, 3. *Act.* 10. 34, 35. *y* Eph. 1. 23.
Col. 1. 18. *z* 1 *Tim.* 3. 15. *a* Ephes. 1. 21.
b Heb. 12. 22. *Revel.* 21. 10. *Ephes.* 2. 19.
c Cant. 4. 9, to 12. *d* Heb. 12. 22. *e* *Iohn*
10. 16. & 11. 52. *f* 1 *Cor.* 1. 3. & 2 *Cor.* 1. 1.
Gal. 2. *Rom* 16. 5. *Col.* 4. 15. *g* *Psal.* 76.
1, 2. *Isa.* 2. 3. *h* *Acts* 10. 33, 34, 35. *i* *Thes.*
1. 8. *j* *Luke* 1. 33. *k* *Isa.* 60, the whole chap.

G 2

Q. Who

Q. Who are these? A. Not who onely doe professe Faith, and have but the Form of Godlinesse *l*: For albeit such kinde of men have place In the Church visible *m*, yet to the grace Of being members *** of the same, attain They do not *n*; but those in whom grace doth raigne: For Christ his Church is holy *p*, 'cause his blood Hath cleansed her from sin *q*, to doe what's good *r*.

21. Who is head of the Church.

Q. Who of the Churches body is the head?

A. Christ Jesus *f*. *Q. Who besides in Christ his stead?*

A. None other, for 'tis monstrously unfit One body should to many heads be knit *i*: And what need there any head lesse principall, To guide and rule the Church, sith there dwells all Fulnesse in Christ *u*: and as the head doth sense Unto the body, so Christ influence Spirituall, unto the Church conveys *w*,

*12 Tim. 3.8. m Act. 8.13. * I mean true members of the Church. n 1 Iohn 2. 19. Iohn 15.6. 2 Tim. 4.10. Act. 8.21. Mat. 22.14. o Tit. 2.11,12. 1 Pet. 1.5. p Eph. 1. 4,5. q Eph. 1.7. r as ver. 3,4. f Col. 1.18. Ephes. 1.12. t Ephes. 5. 23,30. this Text proves it as unfit as for a woman to have many husbands. u Colos. 2. 3, 9. Isa 9. 6,7. w Col. 2. 10,11,12.*

And

And every where is with her, and alwaies x.

Q. But may there not be some to oversee Churches particular? Is't so that he, Because he doth the whole Church regulate; Excludeth governours subordinate Of Churches visible? A. No each such, must Have one, or many, who not as they lust, But as Gods Word alloweth them, must guide, Govern, defend it safely, and provide That God be purely serv'd, that they be curb'd, By whom the Churches peace may be disturb'd; *

x *Matth. chap. 28. ver. 20. Iohn 14. 16, 18. y 1 Pet. 5. 3.* * And this hath respect as well to the Civil Power as to Ecclesiastical Authority, and to both in their severall stations, and it belongs to the Civil Power; first for the defence of the Church, as *Judges 2. 16.* and secondly, because without that, true Religion cannot long stand, as *Judg. 17. 6. 1 Chro. 14. 3. 1 Kings 10. 9.* and therefore when God at any time doth favourably look upon a nation, he doth still raise up such guiders, governours and defenders of them, and providers for his pure service, and such as may curb the enemies of his Church; such were *Moses, Josua, David, Salomon, Jehoshaphat, Josias, Hezekias, Constantine the great*, with many other Christian Princes.

That all things be in decent order done z,
And who offends may have correction a.

22. *The description of a true Church.*

*Q. But tell me, by what markes infallible,
We may discern a true Church visible
From a corrupt? A. In that Church where Gods Word
Is purely taught b, the Supper of the Lord,
And Baptisme, minister'd in manner due,
After Christs Ordinances, that Church is true c.*

*Q. Is every man when he those marks hath found
In any Congregation, there bound*

z 1 Cor. 14. 40. 1 Cor. 11. 34. Eph. 4. 11,
12. a 1 Tim. 1. 20. Now to see that all
things be done in the Church, in such de-
cent order, and that those may be punish-
ed, that by obstinate resistance, or scanda-
lous living, shall transgresse against it; this
solely belongs to Ecclesiasticall Authoritie,
as by these ensuing places may be proved.
1 Pet. 5. 2, 3. 1 Tim. 5. 7. 17, 19, 20. Act.
20. 17. Heb. 13. 7. 17. Mat. 16. 19. John
20. 23. 1 Cor. 5. 2 Thes. 3. 6. and 12, 14,
15. Mat. 18. 15, 16, 17, 18. Tit. 3. 10.
b John 8. 31, 32. and 10. 27. Act. 2. 42.
2 Ep. John. 9. c Math. 28. 19. Act. 2. 38.
Luke 22. 19, 20. Act. 2. 42.

To joyne himselfe unto it, and professe
Himselfe a Member of it? *A.* Surely yes,
To some such Church or other, every man
Must joyne himselfe, so far forth as he can *d* :
For every such Church is a School, where God
The Master is *e*, afflictions his rod *f*;
The Testaments the Books which there are read,
The Law, and Gospell, there delivered *g*,
With Preachers exposition explain'd *b*,
Lessons that must be learned, and retain'd
In minde and heart *i* : now in the Schools must he,
As a young Scholer educated be *k*,
That doth aspire unto a place on high,
In the most glorious University *l*.

23. Concerning the joyes of Heaven.

Q. What University? *A.* Even that same where
The Saints are Fellowes, who were Schollers here:
The Angells Fellowes, in the joynt fruition
Of joyes, arising from Gods blissefull Vision *m*.

Q. What joyes? *A.* ~~Such joyes as never~~ ^{Such joyes as never} ~~such as~~ eye hath seen,
Nor heard by mortall eares have ever been;

d Act. 2. 47. *Psal.* 133. the whole. *e* *Isa.*
54. 13. *Mat.* 23. 8. *f* *Psal.* 119. 71. *g* *Gal.*
4. 24. *h* *Rom.* 10. 14, 15. *i* *Psal.* 119. 1, 2, 7,
10, 11. *k* *Psal.* 119. 9. *Deut.* 11. 18, 19.
l *Eph.* 2. 6. *Mat.* 25. 34. *m* *1 John* 1. 3, 4.
Heb. 12. 22, 23, 24.

Neither,

Neither, what great joyes they are, it enter can
Into the Sinfull heart of Carnall man *u.*

*Q. What is this Vision whence you say arise
These joyes?* *A.* It is to know God in such wise
As we our selves are knowne; to have that grace
As to behold him cleerly face to face *o.*

Q. And why call you it blissefull? *A.* Cause hereon
Depend there doth our glorification *p.*
For seeing him *r.* him we shall have, and have
In him, all good things, that our Soules can crave *s.*
And we shall be transformed into his
Image, so farre forth, as our nature is
Made capable thereof *t.* and shine as light,
Our Soules and Bodies shall in glorie bright *u.*

Q. How long? *A.* For ever *w:* for our blisse (as he
That is its object *x.*) shall eternall be *y.*

z. But to be happy in such sort, you say
Belongs not unto all men? *A.* True: for they
Who are not Souldiers in the Church, that here
Is Militant, may not as Victors weare

n 1 Cor. 2. 9. *o* 1 Cor. 9. 10, 12. *p* Psal.
16. 11. *Phil.* 3. 21. *Heb.* 12. 22, 23. *r* Ps.
73. 25. and 142. 5. and 33. 12. *s* 1 Cor. 15.
28. *Rom.* 8. 32. *t* 2 Cor. 3. 18. *1 John* 3. 2.
u Compare 1 *Joh.* 1. 5. and *John* 1. 4, 5, 9.
with *Joh.* 5. 56. and 1 *John* 3. 24. *w* 1 *Thes.*
4. 17. *Psal.* 90. 2. *y* 1 *Pet.* 5. 10. *Luk.* 18.
30.

Crownes, in the Church triumphant z; nor behold
Christs glory, that are not of Christs Fold a.

24. *Concerning the day of Judgement.*

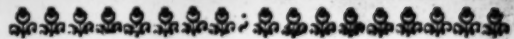
Q. How shall it then be with the wicked? A. All
Shall suffer punishment perpetuall *b*,
According to their workes *c*, for Christ shall come
To judge the world *d*, and having placed some
On his Right hand *e*, I meane the Sons of light *f*;
Thus, he will them most graciously invite:
Come blessed of my Father, and inherit
The glorious Kingdome *g*, purchas'd by my merit *b*;
Prepared from eternity, for you *i*
My constant followers and servants true *k*.
But to the wicked that shall trembling stand *l*,
With guilty Consciences *m*, at his left hand;
In terrifying manner, he will say,

z 2 Tim. 4. 7, 8. Jam. 1. 12. Revel. 2.
20. 1 Pet. 5. 4. a Compare John 10. 16.
ver. with 26, 27, 28. ver. b Jud. 14, 15.
2 Thes. 1. 7, 8, 9. c Rom. 2. 5, 6. Luk.
12. 47, 48. d 2 Cor. 5. 10. Act. 10. 42.
Act. 17. 31. 2 Tim. 4. 1 Joh. 5. 22. e Mat.
25. 33, 34. f Iohn 12. 36. g Mat. 25.
34. h 1 Pet. 1. 18, 19. Eph. 1. 7. i Mat.
25. 34. k Mat. 19. 28, 29. l Dent. 28.
65. Mat. 24. 26. m Io. 8. 9. Ro. 2. 15.

Ye cursed wofull wretches, get away
Into eternall fire, prepar'd for you,
As for the Devill, and his damned crue ⁿ;
And those shall still tormented be in Hell,
When they for ever shall in Heaven dwell o.

n *Mat.* 25. 41. o *Dan.* 12. 2. *Iohn* 5. 29.
Mat. 25. 46.

FINIS.



WHat good is taught us here, Lord do thou
make

Us perfectly to know, for Christ his sake;
And let that knowledge, so informe our minde,
That through it, in our hearts we be inclin'd,
To doe that good sincerely though we may
Offend in many things through weaknesse: say
O gracious God, the Word, and it will then
Be done, what we pray for, Amen, Amen.

Laus Trin-uni Deo.

Handwritten signature or mark, possibly "S" or "B" with a flourish.

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